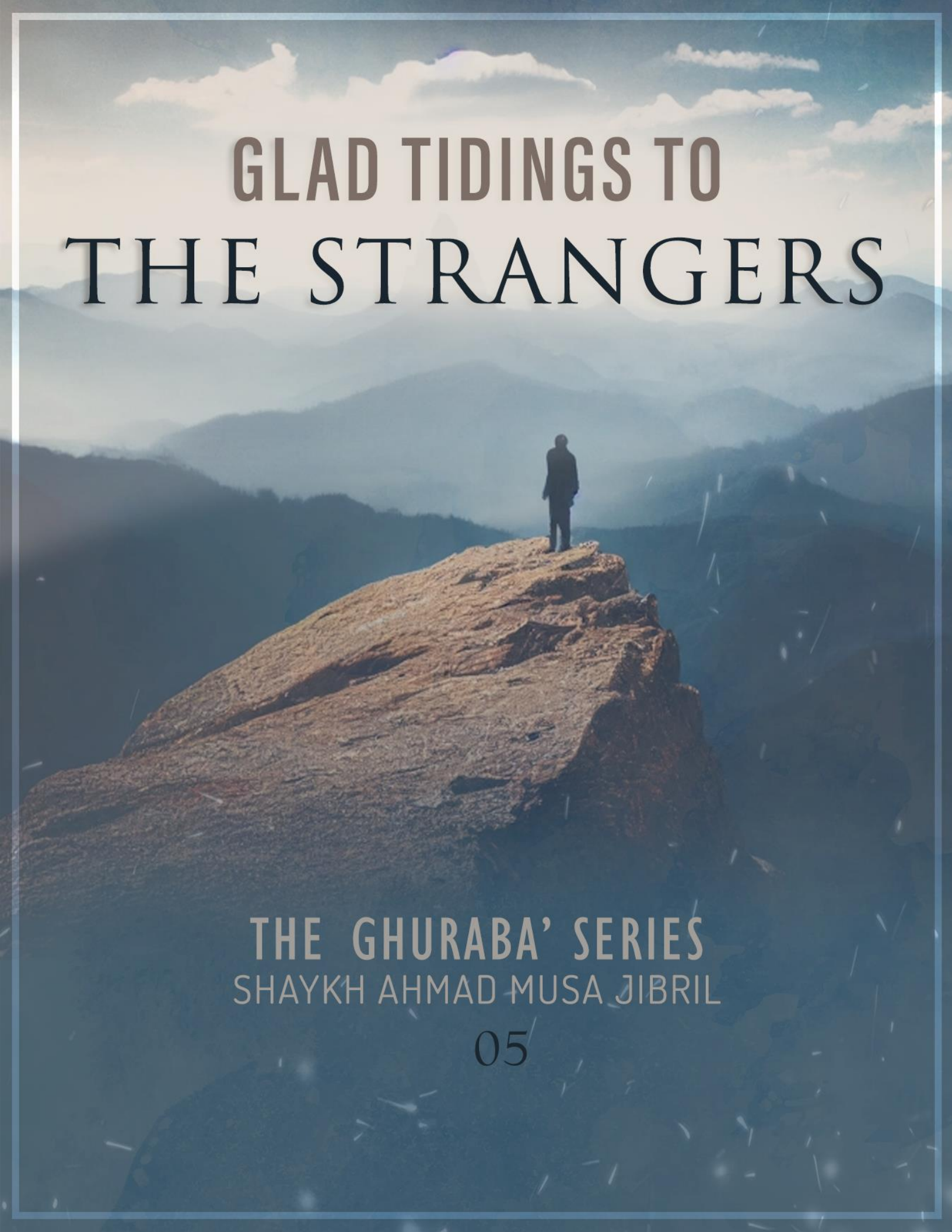
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

05

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (05)

You Will be Treated with Hostility II

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

AHMAD JIBRIL

بسم الله

والحمد لله، وصلاة والسلام على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

In the first three Halaqāt, we spoke about the Hadīth pertaining to Strangers, بَدَأَ الإِسْلاَمُ غَرِيبًا. Then, in the last Halaqah — and in this Halaqah as well inshā'Allāh — we mentioned and we'll mention inshā'Allāh the statements of Waraqa رضي الله عنه to the Messenger (ﷺ). We left off with Ibn Al-Qayyim's comment on the statement of Waraqa رضي الله عنه to the Messenger (ﷺ). The statement being, *"Any man who came with something similar to what you have brought was treated with hostility."* Ibn Al-Qayyim commenting on that said,

وهذا مستمر في ورثته كما كان في مورِّثهم ﷺ

This continues and applies to the inheritors just as it applied to the testator (ﷺ)*.*

This continues and applies to the inheritor just as it applied to the testator, ﷺ. Every Muwahhid must realize this reality and must be raised upon it. Every Muwahhid must submit to expectations of trials and hostilities on the path of لا إله إلا الله محمد رسول الله. When a Muwahhid realizes this, then sees himself or the people he dearly loves for لا إله إلا الله go through the utmost hardships, rather than let it be a discouragement, it should actually deepen the roots of his belief in his heart. When the men raised by this standard (the Sahābah رضي الله عنهم) who were in one of the most difficult plights of their time — when the Confederates and the globe of their time all unified to obliterate them, advancing at them from every direction — the men raised on Tawhīd and its etiquettes, under the blessed hands of RasūlAllāh ﷺ, said, as Allāh quotes,

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ

And when the believers saw the companies, they said, "This is what Allāh and His Messenger had promised us,

هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا

"This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance.[1]

This is what Allāh and His Messenger promised us. The promise of Allāh and His Messenger is true. This only *increased* their faith and submission. They understood the globe of their time unified on wiping them out is what Allāh and His Messenger promised them. The promise they were talking about is the promise of the trial that they were facing — that they were promised trials. The promise that they were talking about is the verse that I mentioned in yesterday's Halaqah,

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?

The promise of, *"Do you think that you will enter Jannah without trials as those that came to those who passed away before you?"*

[1] [33:22]

مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا

They were touched by poverty and hardship and were shaken…

They were afflicted with severe poverty and ailments, and they were terrorized and shaken,

حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيب

until [even their] messenger and those who believed with him said, "When is the help of Allāh?"

Until the Messenger and those who believed with him said, *"When will the Help and Victory of Allāh come?"*

أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيب

Unquestionably, the help of Allāh is near.[2]

Certainly, the help of Allāh is near. They said it in submission to Allāh and those hardships didn't cause them to relapse in their faith as we see today among the amateurs, the amateurs who don't understand the baggage that comes with لا إله إلا الله محمد رسول الله. It didn't break them. Allāh سبحانه وتعالى testified what they felt. Allāh testified for them saying that the only effect the globe unifying against them had is that it only increased their faith and submission.

[2] [2:214]

وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا

And it increased them only in faith and acceptance.[3]

إِلَّآ إِيمَٰنًا وَتَسْلِيمًا — *only* that. If the globe fought Tawhīd through all means — military, slander, and otherwise — while RasūlAllāh ﷺ was amongst them, do you think they would leave it alone or do otherwise today? Jannah is surrounded with hardships.

حُفَّتِ الْجَنَّةُ بِالْمَكَارِه

Paradise is surrounded by hardships.[4]

And likewise establishing لا إله إلا الله on this Earth is surrounded with hardships as well. As many verses in the Qur'ān indicate,

وَأُوذُواْ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا

And they were harmed until Our victory came to them.[5]

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا

And We made from among them leaders guiding by Our command…[6]

[3] [33:22]
[4] Muslim: 2822
[5] [6:34]
[6] [32:24]

We made from among them leaders, giving guidance under Our command when they were patient. When they were patient. The verse indicates there's a phase of patience before the leadership status. Which implies hardships and trials are a phase before leadership and emergence.

Ibn Al-Qayyim, رحمه الله, summarized the reality of the path of Tawhīd with examples of its leaders. You see the reality and the truthfulness of Waraqa رضي الله عنه's statement in practice through the practical examples in the lives of the Heads and Fathers of Tawhīd on this Earth. Ibn Al-Qayyim رحمه الله put it nicely when he said, *"Ādam* عليه السلام *found it difficult. Khalīlullāh Ibrāhīm* عليه السلام *was thrown into a pit of fire due to it. Ismā'īl* عليه السلام *was laid down, ready to be sacrificed for it. Yūsuf* عليه السلام *was made a slave, sold for a cheap price, and then cast into prison for several years. Zakariyyah was sawn in half and Yahyā was slaughtered because of it. It made Dāwūd cry and Ayyūb suffered great distress,* عليهم الصلاة و السلام*. And how many forms of difficulty and hardship did the Messenger Muhammad (ﷺ) endure while proceeding upon it?"*

In addition to those messengers and Prophets Ibn Al-Qayyim رحمه الله mentioned, we have the examples of the Sahābah رضي الله عنهم أجمعين and their struggle. Everyone knows the difficulty and hostility and torture the Sahābah endured, but let me add some Tābi'īn and Ulamā'. Let me add some Tābi'īn and Ulamā' to the list that Ibn Al-Qayyim رحمه الله mentioned. Men who served Allāh, yet didn't physically witness the Messenger (ﷺ), nor did they witness the revelation and Jibrīl descend upon him. Sa'īd Ibn Al-Musayyib, known as the Master of Tābi'īn, meaning he's the master of the generation that comes after the Sahābah, he was beaten and slandered. He was defamed and imprisoned and lashed. He was paraded in humiliation on a donkey, and he was banned from teaching in Masjid RasūlAllāh (ﷺ) and even banned from answering any questions when people approached him.

Al-'Ālim Al-Imām Ath-Thawri, Adh-Dhahabi labeled him as Shaykh Al-Islām, the Imām of Hadīth. Ibn Al-Mubārak رحمه الله said, *"I had a thousand and one*

hundred Shuyūkh, the best amongst them was Ath-Thawri." Yahyā bin Sa'īd considered Ath-Thawri above Imām Mālik in status. Many of the greatest giants of Hadīth during the time of Ath-Thawri, a time that was blossoming with giants who devoted their lives to Hadīth, they said there is no one in this age better than Ath-Thawri. رحمهم الله جميعا. Did you know that he died in hiding, a wanted fugitive with a bounty on him from the leader of that time, Abu Ja'far Al-Mansūr, and then his successor Al-Mahdi?

What about Ibn Jarīr At-Tabari? Al-Hamawi said, *"After he died, we found with Ibn Jarīr Al-Tabari 80 volumes of books he authored, written in very small, thin handwriting."* He is the author of the famous Tafsīr *Jami' Al-Bayān fi Ta'wīl Al-Qur'ān* that became popular and known as *Tafsīr At-Tabari*. The book students of knowledge and libraries shelf, reference, and mention with Tafsīr Ibn Kathīr. And also, his famous history book, *Tarīkh Al-Umam wal-Mulūk*, a popular reference in history, more commonly known as *Tarīkh At-Tabari*. How did this giant die? Ibn Al-Athīr said he died besieged in his house, and he was buried that night in his own house. An Imām who had a top Tafsīr and a top history book reference, among other books that he wrote, and he doesn't even get a proper burial during his time.

Al-Bukhāri, everyone knows Al-Bukhāri رحمه الله. He was ousted from Naysābūr to Bukhāra. And then, when he refused the governor's invitation to lecture him and his kids in private lessons, he ousted him, so he headed to Samarkand. On his way to Samarkand, he heard there was a commotion about him not being welcome there, so he said his famous Du'ā,

اللهم إنه قد ضاقت علي الأرض بما رحبت، فاقبضني إليك

O Allāh, your Earth has become too straightened for me despite its vastness. I ask you, O Allāh, to take my soul. I beseech you to call me to Yourself.

Bukhāri made the Du'ā, *"O Allāh, your Earth has become too straightened for me despite its vastness. I ask you, O Allāh, to take my soul. I beseech you to call me to Yourself."* Can you imagine no one wanted Al-Bukhāri? Not just [not wanting] Al-Bukhāri and many of the Imāms back then, but everyone wants their knowledge, their books, and their reference *today*. And even if no one wanted them back then or today, pleasing Allāh and attaining the high ranks is the goal. They all had the opportunity to go with the flow, which makes you popular. They all had the opportunity to compromise and sell their Dīn. They had the opportunity to dilute their Tawhīd and their standards and sell out their Ākhirah. But they chose to be Strangers. Strangers by choice, not by force. Bukhāri رحمه الله died an ousted, lonely man shortly after that Du'ā.

An-Nasā'i — Ad-Dāraqutni said about An-Nasā'i, *"He's above everyone of his time in the knowledge of Hadīth."* The famous author of the famous compilation known as *Sunan An-Nasā'i.* He compiled the *Sunan Al-Kubrah* with all grades of Hadīth in it — Sahīh, Hasan, and Da'īf. Then he compiled the *Sunan As-Sughrah* in which he tried his best to add only that which he believed to be authentic in it. Ibn Hajar رحمه الله said about Sunan As-Sughrah, *"It has the least weakest Ahādīth of all compilations after Bukhāri and Muslim"*, meaning he felt it was most authentic book after Bukhāri and Muslim. Do you know this giant was beaten to death?

Ibn Hazm, who was imprisoned twice, his books were burned and he spent the last two decades of his life in exile where he wrote many of his books.

Ibn Taymiyyah رحمه الله, the Mujaddid in his trials. His trials are actually more popular than to be mentioned. The numerous times he went to prison, his hardships and trials in life, and finally his death in prison.

Don't you ever think anyone of these Imāms or Ulamā' were hailed into prison as a hero. They didn't just say, *"We're taking the Imām of this time, the Imām Ahmad Ibn Taymiyyah to prison because he's an Imām and a Mujaddid who stood for Tawhīd and the causes of Islām and the Muslims!"* They didn't say, *"We're taking the Imām of our time, the Imām Ahmad Ibn Hanbal to prison*

because he's the Imām who teaches Tawhīd, Sunnah, and Hadīth and because he attempted to preserve the Attributes and Qualities of Allāh from the deviance of the Mu'tazilah!" That's not how it went. Every one of them was faced with enormous slander, combined with prison and torture, in an attempt to get the masses to despise and fear them, and to justify their tyranny. They had the hypocrites and the Jews of the Qiblah, like we have them today. They had them ready to go off at a moment's notice. But Allāh سبحانه وتعالى will always suffice His Awliyā'.

أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ

Is not Allāh sufficient for His Servant?[7]

The Māliki judge and Faqīh, Al-Qādi 'Iyyād, the Imām of Hadīth during his time, he was sliced into pieces, buried in an unmarked grave, unwashed with no Janāzah, and it wasn't until 168 years after his death that Muslims rejoiced at finally finding his grave.

Imām Dar Al-Hijrah, Imām Mālik, who was arrested and found guilty of defiance. You know they have trials to fool the masses — superficial trials to fool the masses. He was publicly flogged. They shaved his head and paraded him in an attempt to humiliate him. His shoulder was dislocated, and he was carried unconscious under torture. Al-Layth Ibn Sa'ad said, *"I ask Allāh* سبحانه وتعالى *that He raises the rank of Imām Mālik a level for every flogging he received."* Al-Qādi 'Iyyād in his book *Tartīb Al-Madārik* and Adh-Dhahabi in *Tarīkh Al-Islām* mentioned that Imām Mālik said what sums it all up. He said, *"I was flogged, and Sa'īd Ibn Al-Musayyib was flogged, and Muhammad Ibn Al-Munkadir was flogged,* ***and there is no good in one who hasn't been harmed in this path*** *(meaning in this Dīn). There is no good in one who hasn't been harmed in this path."*

[7] [39:36]

Some of the Imāms held their grounds in matters considered less than Tawhīd. Like, for example, Fiqh, in which disputes are permitted and respected. They were imprisoned and tortured or ousted for it. Or like Al-Bukhāri, who held his ground in what's even less than that. He held his ground in standards and etiquette of teaching.

Today, they attempt to create loopholes for replacing the Sharī'ah of Allāh and deform the true meaning of Walā' and Barā', all in an attempt to please Tawāghīt, to consistently gave their full Walā' to every enemy of Allāh سبحانه وتعالى. How can one have the audacity to claim to love Tawhīd yet not hold Walā' and Barā' and the legislation of Allāh in the utmost, highest honor?

Wahb Ibn Munabbih said, *"If Allāh chose the path trails for you, then He chose the path of the messengers for you."* Of course, he means those following the Haqq and pure Tawhīd.

من أصيب بشيء من البلاء فقد سلك به طريق الأنبياء عليهم السلام

If Allāh chose the path trails for you, then He chose the path of the messengers for you.

When Shaykh Nāsir Al-Fahd كسر الله بالعز قيده heard I was released from prison, he smuggled a handwritten letter to me out of prison, written in very small handwriting, and written with what I believe to be a straw and ink made of coffee. He mentioned some things, I ask Allāh سبحانه وتعالى to make me better than what he assumes and thinks of me. Then he said a simple statement that stood out to me. A simple, inspirational word, a word that lives in my mind with an impact and perspective. He said, ***"That's the path of the messengers."*** A simple statement. I knew it all my life. Waraqa رضي الله عنه said it. We teach it to our kids in the history of the Messengers and the Sahābah. We hear it daily. But it has a trembling echo coming from a man who lived it. He lived it for decades in the dark dungeons under torture. Yet he's as resilient and as defiant on Tawhīd as one can be. May Allāh سبحانه وتعالى keep him firm and steadfast.

When you read about the Salaf, our Salaf, you know what Waraqa meant. You'll know what "this is the path of the messenger" means. Knowing the biographies of the Salaf gives you the true perspective on how they were. You will see how distorted and tainted the modernists and the Jews of the Qiblah along with their offshoots try to make our Salaf seem. They used to ask Ibn Al-Mubārak,

لم لا تجلس معنا؟

Why don't you sit with us after you pray?

قال: أجلس مع الصحابة والتابعين انظر في كُتبهم وآثارهم. فما أصنع معكم؟ أنتم تغتابون الناس

He said: I sit and live with the Sahābah and the Tābi'īn by looking into their books and what they left behind for us. What do I have to do with you? You backbite.

When you pray, why don't you sit with us after you pray? He said I sit and live with the Sahābah. When you read their lives, it's like living with them. He said, *"I sit and live with the Sahābah and the Tābi'īn by looking into their books and what they left behind for us. What do I have to do with you? You backbite."* We know the books and volumes upon volumes of Tarājim that were comprehensive and detailed and compiled in the history and biographies of our Salaf, the Ulamā', name by name, but there were books dedicated to *this* topic. Some authored books specifically on Sahābah, Imāms, and Ulamā' who suffered trials, or some specifically on those who were, for example, killed. And you'll usually find those were written by authors who want to inspire and encourage and uplift the Ummah into being the victorious Ummah it's supposed to be, and to be patient during trials, and to take the cowardice out of their hearts, and sometimes — *most of the time* — it's written by authors who were themselves inflicted and tried, in order to console themselves and others who read it.

When you live with men and read about them — men better than you, who suffered greater than you — you will realize what you're going through as a Stranger is not anything new. It's the path of Strangers on لا إله إلا الله. It affirms and strengthens your Īmān and patience and it lessens your pain and sorrow, and it energizes you to remain firm. Some books are like that which Abu Al-Faraj Al-Asfahāni wrote, which he wrote, for example, about famous people who were killed from the Abu Tālib family. He didn't even mention those wounded or who just suffered trials. He just mentioned those who were killed, starting with Ja'far Ibn Abi Tālib رضي الله عنه. Some dedicated books about an individual, in particular. The trials and hardships he suffered, like the many books dedicated to the trials of ‘Ali Ibn Abi Tālib رضي الله عنه, or Al-Husayn رضي الله عنه, or ‘Umar and ‘Uthmān رضي الله عنهم, or *Mihnah Ash-Shāfi'ī* (the Trial of Ash-Shāfi'ī) by Abu Ja'far Ibn Muhammad. Imām Ahmad had so many books dedicated to the trial he endured. Some titles under Mihan, some others under Manāqib, like *Manāqib Al-Imām Ahmad* for Ibn Al-Jawzi. Some dedicated books to the trials of the Messengers only. Some dedicated writings to those who were just killed, as I stated, like *Maqtal ‘Ali* (the killing of ‘Ali رضي الله عنه). Or the killing of Hujr Ibn ‘Adi, or the killing of Muhammad Ibn Abi Bakr, or Maqtal Al-Husayn, or Maqtal Sa'īd Ibn Al-'Ās رضي الله عنه. One of the first to compile a complete book with such details pertaining to this topic was written by Muhammad Ibn Ahmad Ibn Tamīm At-Tamīmi Al-Maghribi Al-Afrīqi, who died 333 years after the Hijrah. He lived in Maghrib, meaning Morocco, and among his many works and books is a book called *Al-Mihan*. He mentioned in it various people of knowledge, noblemen, the best of this Ummah, who were imprisoned and tortured and threatened and tested and tried from the Sahābah and Tābi'īn and their followers until his lifetime. And he mentions it in a Muhaddithīn style, meaning through chains, because he himself was a Muhaddith. And he wrote it as solace and condolence for himself, for what he was going through, and those tried similar to him. It's a book that will actually make you forget your trials and strengthen your determination and resoluteness and give you real perspective of the duty of Du'āt and Ulamā'. It may have some weak Hadīth in it and a few other issues, but overall, it's a great reference pertaining to the trials on the path of لا إله إلا الله محمد رسول الله. The author himself was imprisoned. He was threatened and he lived in

fear. The rulers in the region where he was at were Bani Al-Aghlab or Al-Aghālibah. They ruled Tunis, Algeria (Al-Jazā'ir), Libya, and even reached parts of Italy. And the author's grandfather had disputes with them that carried on to the time of the grandson, who is the author of this book. Later on, when the Fātimiyyīn overthrew the Aghālibah and ruled, he had trials with them as well.

In summary, what you get out of the simple statement of Waraqa رضي الله عنه to the Messenger (ﷺ), is that this path is a path full of thorns, not a bed of roses. A thorny path, but it's a path that leads to a garden of Jannah as wide as the heavens and the Earth. No matter what you face, be firm Ya Muwahhid and Ya Muwahhidah, with your Tawhīd. Hold fast and grasp that hot ember firmly with all your might and strength. That hot, burning ember of your Dīn and Tawhīd is your means to Jannah, **so never let it go.**

وصلى اللهم على سيدنا محمد وعلى آله وصحبه وسلم